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rock of a different color were also frequently inserted. Monoliths were placed upright on the walls of some of the buildings. At Zimbabwe which was the "fortified kraal of the head chief," additional pillars of soapstone occur, "carved at the top to represent perched birds of prey." All these ruins are the work of a Bantu race that reached a more advanced culture stage than their descendants. The objects found in the ruins are characteristically Bantu.

The present work is the fourth on South Africa by the same author, three of which are archeological. His right therefore to be classed as an authority in this field can hardly be questioned.

GEORGE GRANT MACCURDY.

Geslachts—en Persoonsnamen der Peigans. Bijdrage van den Heer C. C. UHLENBECK. Overgedrukt uit de Verslagen en Mededeelingen der Koninklijke Akademie van Wetenschappen. Afdeling *Letterkunde*, 4e Reeks, Deel, XI. Amsterdam, Johannes Müller, 1911. 9¼ × 6, pp. 26.

The author, who spent some time with the Piegan of Montana and has already published a collection of Blackfoot texts with English translations, here records his observations on the band and personal names of the Southern Piegan.

Having had occasion on his trip west to come into contact with some Tuscarora Indians, Prof. Uhlenbeck is impressed with the differences between the social organization of this tribe and that of the Blackfoot. While he believes in the exogamy of the Piegan "clans" he finds among them both paternal descent and absence of totemic clan names. Only in anomalous cases—where a Piegan woman has married a white man or an Indian of another tribe—is descent traced through the mother. However, Prof. Uhlenbeck did not by any means find that the relatives on the mother's side are disregarded. In fact, sexual relations with both paternal and maternal relatives are held in abomination (*gruwel*). This seems to indicate that the "clan" exogamy is in reality a feature derived from the rule against marriage with blood relatives, as Wissler has contended. The author would have us believe that the clan of "Fat-Melters" forms an exception to the exogamous rule, that the members marry freely among themselves and are accordingly regarded as shameless by the other clans. Further, they do not hesitate to indulge in ribaldry in the presence of female blood relatives.

In the first principal division of his paper, Prof. Uhlenbeck records the origin traditions of nineteen of the Piegan clans, whose number he sets at approximately thirty. The data here presented coincide essen-

tially with the corresponding material previously published by him (*Original Blackfoot Texts*, pp. 1-4). Prof. Uhlenbeck rightly insists on the nickname character of all the designations. In particular, he is to be complimented on refusing to accept such names as "Skunks" or "Pelicans," of which there are several, as indications of a totemic system comparable with that of the Iroquois. On the other hand, it is not quite clear to the reviewer what significance Prof. Uhlenbeck attaches to the traditions of the Piegan. His impression is that the author ascribes rather more historical value to the legends than they deserve; in reality, they may be nothing but naively rationalistic re-interpretations of band names. In this connection a very important question is raised by Uhlenbeck. May not all the clan names of the Piegan be of relatively recent origin, may they not have been grafted on a system of exogamous clans which formerly bore names of quite a different character? Without solving the problem, Prof. Uhlenbeck points to the enormous changes in Blackfoot life which have been brought about by the acquisition of the horse. While, however, it would be rash to deny either the far-reaching influence of the last-named factor or the recent origin of many of the Piegan clan names, it does not follow in the least that the system of naming clans prior to the introduction of the horse differed from that now in vogue. Prof. Uhlenbeck does not indeed commit himself to this theory, but he ought to have mentioned and taken into account the well-established fact that nicknames of bands or clans are not confined to the Blackfoot, but are rather widely distributed in the Plains area. Thus, the designations of the Crow clans, which are strictly exogamous, are all nicknames of the Piegan type. Nevertheless, it may at some time be definitely demonstrated that Prof. Uhlenbeck's feeling is right so far as the most general aspects of the question are concerned; that is to say, it may at some future time be possible to show that the *system* of exogamous clans, so far as such an institution exists among the Plains tribes, and the system of giving nicknames to social or local divisions are of independent origin. Only there is no psychological reason for assuming the greater antiquity of the exogamous system; as already suggested, the present nicknames may be recent, while the system of giving nicknames may be of great age.

The second part of the paper is devoted to personal names. Three methods of getting a name for a child are distinguished: the father secures the services either of a noted warrior, or of a medicine man, or of an old woman. The warrior names the child, whether boy or girl, according to one of his brave deeds; the medicine man according to a vision; the old

woman according to sounds heard along a river bank. Of these methods, the first seems to be the most common. One of the Piegan chiefs has given names to a considerable number both of his own descendants and those of other men, because of his splendid martial career. While a girl generally keeps the name given during her entire lifetime, a young man may acquire new names when he has distinguished himself by some manly deed.

In some cases, a name given in mockery was formerly adopted by the person nicknamed,—but only after he had vindicated his honor by a creditable exploit against the enemy. This was the only way to wipe out the ignominy of the nickname, irrespective of whether the latter was a reproach for cowardice or for some other delinquency.

Leaving the names of individuals, Prof. Uhlenbeck makes a brief reference to those of the painted lodges still found among the Piegan. As most of these names are taken from animals and as the lodges are often inherited from father to son, some might suspect totemic institutions here. The author explains, however, that the painted lodges may freely change their ownership, passing out of a family or even a clan, and that there is no belief in descent from the animal. According to the native traditions an animal or other supernatural being once gave to some Piegan each of the painted lodges, ownership of which involved certain ritualistic performances. There is thus connected with the sacred lodges a form of animal worship, but not totemism as conceived by the author.

An appendix gives concrete data with regard to the personal names and band affiliations of three of Uhlenbeck's informants, as well as of some of their kin.

As the foregoing notice indicates, Prof. Uhlenbeck's paper adds some welcome details to our knowledge of Blackfoot ethnology. The author shows great familiarity with Blackfoot literature, but is apparently not very well acquainted with that of other Northern Plains tribes. Accordingly, he does not always see the Piegan facts in the proper ethnographic perspective, as appears most clearly from his remarks on nicknames and exogamy. This deficiency will, it may be hoped, be remedied as he continues to publish the results of his investigations.

ROBERT H. LOWIE.

Original Blackfoot Texts. By C. C. UHLENBECK. Ver. d. Kon. Akad. van Wetenschappen te Amsterdam, Afd. Lett., n. r. d. XII, No. 1 (1911).

This pamphlet begins with an account of the author's informants, etc. Next follows (pp. vi-x) a description of the phonetic system em-